1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

142 developed. The cut of the eye, nevertheless, is wider than that of the Mongolian. The lower eyelid seldom forms a straight line, which produces the effect of a narrow Mongolian eye. With rare exceptions it is more or less arched. Frequently the fold over the upper lid is but slightly developed; and instances are found of a wide-open eye, like that of the Caucasian race. For instance, the eyes of the boy (Plate XVII, Fig. 1) and of the woman (Plate XVI, Fig. 2) approach this type.

The eyebrows of the Koryak do not form a regular narrow line or arch. They usually grow irregularly, forming an unsymmetrical broad line, and meet on the glabella above the bridge of the nose. This gives a severe expression to the face; and at a distance the eyebrows appear to be thick and heavy. The eyelashes are very thin, and hardly perceptible.

The measurements of the nose have not been worked up as yet; and so far, I can only say that the nose is of moderate width. Its profile is depressed above, straight lower down. The bridge of the nose of men is higher, the nose is longer, and the nostrils are less frequently turned upward, than is the case with the women. The short, low-bridged nose of the women, with a wide bizygomatic diameter of the face, gives, in most cases, the impression of the flat Mongolian face. A projecting nose with a high bridge is more frequently met with among men than among women, but I never saw an aquiline nose.

The growth of hair on the face is scanty. As statements from memory, based on personal impressions, are liable to be misleading, I have taken the data pertaining to this point from the measurement notes.

302 Out of 185 men over twenty years of age, 66 (35.7 per cent) had no growth of hair on their faces; 32 (17.3 per cent) had removed it by shaving, 149 clipping with a knife, or by pulling it out; 37 (20 per cent) had a mustache only; 37 (20 per cent) removed the whiskers, leaving the mustache; and 13 (7 per cent) had whiskers and mustache. The hair of the mustache is usually thin, short, and straight. A long, thick mustache is seldom found. Age has nothing to do with the wearing of a mustache. Young men often have a mustache, while old men will pull it out. As a rule, hair does not appear on the face till rather late in life. More than half the persons without any growth of hair on the face were from twenty to twenty-five years of age, and some of them may yet grow a beard.

142 Men, after reaching the age of forty, usually allow the beard to grow, 145 although the only two old men mentioned in our notes, who had gray hair (one was said to be sixty, and the other seventy years old), had mustaches only, and were in the habit of pulling out their whiskers. Usually the beard consists of a short, scanty growth upon the chin, though sometimes there are stray tufts of hair on the cheeks also. I saw only one Koryak of Penshina Bay with a more or less thick round beard, — an old man of the village of

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

302 The Koryak women part the hair in the middle from the forehead down to the neck, and braid it behind in two braids, so that each braid begins quite close to the ear. The back of the head is thus left free for the ornamented leather strip, which extends nearly from one ear to the other. This [171] style of dressing the hair is found also among the women of the Eskimo, Chukchee, and the tundra Yukaghir. Even nowadays stone pendants are often attached to the ends of the braids.[1] At present the ends of the braids are usually tied with a thong or sinew-thread on which beads are strung. The braids tied in this way rest on the chest or back, oftener on the chest.

The men cut or shave the hair with a sharp knife in the middle of the head, forming a round tonsure like that of a Catholic priest, leaving all around a thick ring of short hair; so that the forehead is free, and the hair is removed from the nape of the neck and the region about and under the ears. The ring of hair is often supported by a small thong. The Koryak tie their hair with this thong when fighting, running races, tending the flock, or working.

304 Tattooing for the sake of ornament has nearly gone out of use. I have spoken before of tattooing as a protective device.[2] Ornamental tattooing is practised by women only, but I have seen very few tattooed women; all were married. Two of them were childless, so that the tattooing may have been done as a cure for barrenness. That in former times tattooing among women was widespread, may be concluded from several myths. Thus it is related[3] how River-Man, on turning into a woman, had his face tattooed to please Illa'. Neither Steller nor Krasheninnikoff mentions that the Kamchadal practised tattooing; both state[4] that the Kamchadal painted their faces red and white. Ornamental tattooing is called by the Koryak lō-kele; i. e., "painting of the face." Perhaps this appellation applies as well to painting the face with colors, a custom no longer met with. Allusions to this custom are found in mythology: for instance, it is told that Big-Raven's elder son painted [171] his own belly.[5] Judging from Nordquist's and Bogoras's descriptions, Chukchee tattooing is more complex than that of the Koryak. The tattooing of Koryak women, which I had occasion to see, consisted of two or three horizontal lines over the nose, or of two or three equidistant curves on the chin and cheeks. The Koryak, and the other tribes of eastern Siberia that practise tattooing, do not apply the designs by pricking, but by passing under the skin a needle and thread which is coated with coal mixed with grease. Hence the Gishiga Russians call the Koryak tattooing "face-embroidery." I learned from one Koryak that in olden times the method of pricking and rubbing greasy black paint into the holes was also practised.

293 Snow-Goggles Snow-Shoes, Staffs, and Ice-Creepers. — Like all other Arctic tribes, the Koryak use snow-goggles to protect the eyes from the

[1] See Fig. 138, p. 610. [2] See Part I, p. 46. [3] Ibid., p. 304.
[4] Steller, p. 300; Krasheninnikoff, II, p. 68. [5] See Part I, pp. 166, 177.

1: Jochelson E-5 (1900-01) 1908 RY4 Koryak RY4

415 281

BAGS FOR KEEPING CLOTHING. — The Koryak keep their reserve clothing in bags made of the skins of ringed-seals, of spotted seals, or of ribbon-seals. The skins are dressed on the flesh side, and the hair is left on. The bags are made with the hair side out, and, like those of the Eskimo, are of two shapes, — wide bags with a top opening, which is tied with thongs; and elongated bags, resembling a seal in shape, or made of an entire seal-skin, the flippers of which are sewed up. The openings of bags of this kind are slit across the chest and laced up.[1] The Maritime Koryak keep articles not in use, and spare clothing, in such bags, in the houses or in storehouses. In the houses these bags, with their contents, serve as pillows. In winter, bags containing summer clothing are kept in the storehouses; and in summer the winter clothing is kept in the same way. Funeral clothing not fully finished is also kept in storehouses.

Fig. 133 (1/11). Embroidered Pouch.

531 281 292 [174]

BELTS. — Women very rarely wear a belt. Embroidered carrying-straps[2] belong to the funeral clothing of women. The belt, however, forms part of the funeral dress of men.[3] This points to the fact that the belt has been used by male Koryak for a long time. The Koryak gird up their house-coats and their short travelling-coats with their belts. The long fur travelling-coats, or the overcoats of leather or imported cloth, are worn without belts (see Plate XXXII, Fig. 1). [293] The belt consists of a dressed strap of thong-seal skin, two or three fingers wide, with a large iron buckle.[4] In ancient times, buckles were made of ivory, and these may be seen even now. [302] On the belt hangs a small belt-knife in a sheath, a case embroidered with glass beads containing a birch-bark tobacco-box, and often iron tweezers for pulling out hair (Fig. 133). These tweezers seem to me to have been adopted from the Tungus. Among the Maritime Koryak, belts are frequently embroidered with glass beads (see Fig. 202).

[1] See Illustrations in Bogoras, The Chukchee, Vol. VII of this series, p. 192; and Nelson, p. 44.
[2] See Part I, Fig. 54, p. 109. [3] Ibid., Fig. 46, p. 106. [4] See Fig. 205.

17:Antropova E-4 (no date) 1964 RY4 Koryak RY4

Making a hollowed boat.

The summer clothing of both the reindeer-breeders and the coastal Koryaks was of the same cut as the winter dress, but was made of soft leather. They also used worn winter clothing in summer. Until the age of 5 or 6, children wore fur overalls (shirts with a cowl, trousers and boots all sewn together). In the children's overall there was an opening at the bottom, covered with a flap, tied to the belt with thongs. In infants' clothing, this flap was lined with dry moss or fine willow shavings.

On their feet, both adults and children of 6 years or older wore short fur stockings, with the fur inside, and over them suede boots, made with the fur outside. The footwear was soled with deer "fetlocks," with bearded-seal skin, or more rarely, with bearskin.

On their heads, men and boys wore a fur hat in the shape of a hood. It was edged in front with dog fur, or the fur of otter or Siberian marmot. It was made in such a way that the ears and forehead could be tightly covered, or exposed, if the wearer chose to do so. Hats were usually adorned with beads and tassels. Often they were made of alternating strips of white and dark fur. Women wore hats more rarely than men. Among the reindeer-breeders, women wore hats under their cowls only during migrations; the rest of the time they went bareheaded, or with the hood raised over their heads.

In the southern areas, kerchiefs were worn. Mittens were made of deer suede, with the fur outside.

Girls and women wore their hair with a center part and two braids, which they intertwined with ribbons of soft leather, trimmed with beads. The men usually cut their hair, leaving only a circle around the head.

Women and girls wore earrings, which they made by threading bright-colored beads on sinew. Such earrings were sometimes long enough to reach the shoulder.

According to 18th-century sources, many coastal Koryaks wore clothing of sealskin. By the beginning of the 20th century, however, it was only

Kayak.

22:Barrett-Hamilton and Jones--288-289 N-2 (1897) 1898 Koryak-1-2
116, 177, 291, 302

"Our photographs will show the dress and appearance of the natives [of Karaga--Analyst] better than would a long description. They were for the most part clad, like other northern races, in robes of reindeer-skin, the furred part being worn inside, and with a square piece turned downwards in front of the neck, and sometimes ornamented with patterns made from different kinds of skins, the whole reaching not lower than the knees. Most of these robes were provided with hoods, but several of the natives wore old peaked Russian caps, which they had no doubt obtained from the crew of some seal or whale hunting schooner. Their hair was cut short, as in civilized races, and some of them wore only a moustache. Others, like the old man in the photograph on p. 291, allowed the beard to grow. He had also bound a white handkerchief round his head—no doubt to keep off mosquitoes, for which purpose also skin gloves, even if not worn, were carried.

In person and appearance these natives were generally well built and of average height; and the old man on the left of photograph (p. 291) must have been a very fine specimen when young. The man on the right of the same photograph was the chief of the village, and wore a European coat, as did also the man in the middle of the same group, on the occasion of an important visit to the ship. This garment had been a very smart tailed coat in its time, and retained even in its old age a trace of its original smartness; but it fitted its present owner so poorly, that it is to be hoped he will stick closer to the

much more graceful robe of reindeer-skin.

These natives wore skin nether garments of boots and breeches made in one piece, which enable them to traverse the marshes without the discomfort of getting wet, and must keep them very warm in the winter months. The breeches were tightened at the ankle by being tied with either a piece of string or hide. The women and children were variously [289] clad. Generally the former wore a short skin robe and a man's breeches, as well as a belt with a knife attached to it; their heads were, however, protected by handkerchief, instead of a hood like the men. Their hair was allowed to grow long, and some of them wore loose linen or cotton garments, sometimes tied at the waist with a belt. Some of these garments were very gaudy, and must have been obtained by trade or exchange."

22:Barrett-Hamilton and Jones--294 N-2 (1897) 1898 Koryak-1-2
116, 142, 161, 302, 361

"As we landed near one of the balagans, a party of eight or ten of the inhabitants of the island [Karaginski--Analyst] came down to the beach to meet us, and formed about as strange looking a company of human beings as it would be possible to imagine. Dark-haired and dark-eyed, of more than average height, with intelligent countenances, and blessed with an equal or even greater share of the gift of courtesy than the people of Karaga, it was not only in their manners, but in their dress and houses and implements, that these people showed their quaintness. The whole male population did not appear to exceed a dozen souls, (1) and we saw no women or children near the balagans; in fact, it

1. At Petropavlovsk we were informed that only one family is said to exist in this village, but the presence of two old men makes it seem likely that there are at least two families. One of these old men, whose knowledge of Russian was better than that of his countrymen, was always put forward as interpreter when any difficult topic of conversation came up.

was not until the following day that one of our party, while out shooting, accidentally met one of the former. They evidently had another village somewhere inland, and we were told that there were more people living at the other side of the island. These people had usually no hair on their faces, though one of them at least had a slight growth of whiskers.

22:Barrett-Hamilton and Jones--294 N-2 (1897) 1898 Koryak-2
116, 142, 161, 302, 361

Their straight dark hair was in some cases cut short, and in others allowed to fall downwards on all sides of the head, like a mop, and with a length which was evidently not much short of that allowed to it by nature. One man had a circular portion of his head cropped fairly close, while the rest of his hair was allowed to grow long."